

Prayer and Praise.

(77)

A Two-fold

TRIBUTE,

TO BE

Payed by all Loyal Subjects

TO THEIR

S U P R E A M,

A N D

Subordinate Soveraign.

A

Subject entred upon April 23, 1661.

being the Day of the Solemn Inauguration of King Charles the II.
and finished the Lord's Day following.

A S

It was delivered to the Church of God at Great
YARMOOUTH.

By John Brinsley, Minister of the Gospel there.

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THEATRE SAINTE THÉRÈSE

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ET THÉRÈSE

MARIE-ALEXANDRE



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THEATRE SAINTE THÉRÈSE DE LA GRANGE-DE-BOIS

PARIS

TO
All the Loyal Subjects
OF
Their Supream, and Subordinate
SOVERAIGN,
IN THE
Town of Great Yarmouth,
GRACE and PEACE.

(Much esteemed in the Lord),

What signall Testimonies of your real and cordial affection to your dread Sovereign, King Charls the second, you have lately given, at his happy Restauration to the exercise of his Regal Government in this and the Neighbour-Nations, so now again on the day of his Royal Coronation; my Eyes and Ears, among many others, have been witnesses. And, according to my bounden Duty, it hath been my desire and endeavour to powre some Oyl upon this flame, by making choice of such Subjects to preach upon at those Seasons, as I apprehended to be very suitable to those Solemnities. The former of which (entred upon June 28, 1660, and afterwards prosecuted in diverse Sermons,) was that of the Psalmist, Psal. 118. 22, 23. where we find mention made of a Stone, which being first rejected, was afterwards advanced. The Stone which the Builders refused, is become the Head-stone of the Corner: This is the Lord's doing, and it is marvaileous in our Eyes. Which how fitly it agreeat, as to David in a Metaphorical, and to Christ in a Mystical sense; so also to our dread Sovereign, aptly expressing the great and wonderful Change, as of theirs, so of his Condition: as also what use they who bear of the one, and behold the other,

The Epistle Dedicatory.

other, are to make of both, I have shewed you. The other is this of the same Pen, which writing after the like manner, giveth an account to the World of a two-fold Tribute, that should be paid to King Solomon as the Shadow, and to King Jesus as the Substance; viz. Prayer and Praise. Both which being due from all Subjects to their lawful and Gracious Sovereigns; are not to be detained, but readily yielded. And so let them be by you, as unto Jesus Christ your Supreme; so to his Servant, your subordinate Head and Governour under Him. Which that they may be, I do here present you all with what some, and many, of you lately heard touching the latter of these (wanting leisure to transcribe the former): desiring that it may make a deep impression upon your Spirits, so as being minded of this your Duty, you may approve your selves truly Loyal Subjects unto both. This that you may do, shall be the prayer of him, who is

Your Servant in the Lord,

From my Study,
May 3rd 1661.

John Brinsley.

Prayer

Prayer and Praise.

A Two-fold

T R I B U T E

TO BE

Payed by all Loyal Subjects

TO THEIR

S U P R E A M,

A N D

Subordinate Sovereigns.

PSAL. 72. 15.

Prayer also shall be made for him continually, and daily shall he be praised.

As this whole Psalm by the greatest part of Orthodox Expositors is, so this parcel of it, which I have now singled forth as suitable to the present solemnity, may be looked upon two wayes. 1. Literally, then Mystically. Literally, as relating to King Solomon; Mystically, as relating to King Jesus, of whom Solomon was a Type. And both these wayes shall I (through God's assistance)

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assistance) in the handling of it look upon it : Beginning with the former.

The Literal sense, looks upon the words as relating to King *Solomon*. So doth this whole *Psalm*, as we may take notice from the Title of it, where we find it inscribed *Leselomo, Ipsi Selomo, to, or for Solomon*; that is, a *Psalm* (or a *Prayer*) for him. A prayer composed and made by *David*, for that his Son, who was to succeed him in his Kingdom : The last prayer of that kind that he made for him, or any other. So much is hinted to us in the *Epilogue*, the close and conclusion of it ; where it is said, *The Prayers of David the son of Jesse are ended*. Intimating that this was the last of those set and solemn prayer, which was composed by *David* not long before his Death, and by him left as a *Depositum*, a Legacy for his son *Solomon*, to whom he wished all the blessings that Heaven and Earth could afford him. And so looking upon these words which I have now read, we may take notice from them of a two-fold *Tribute*, which as it is due, (as it will readily be payed by all Loyal Subjects to a gracious Sovereign, viz. *Prayer and Praise*. *Prayer* for him; [*Prayer also shall be made for him continually*]; *Praise* of him, [*And daily shall be praised*.] Deal we with these two severally ; beginning with the former.

[*Prayer also shall be made for him continually*.] Wherein we may take notice of two particulars, *Quid* and *Quando*. The *Tribute* it self which is to be payed, and the *time* when and how oft it is to be paid. The *Tribute* it self, *Prayer*; The *time* when and how oft it is to be payed, *Continually*: Briefly of each.

1. For the *Tribute* it self, that is, *Prayer*: *Prayer* is a *Tribute* due from every man to all men. So it is upon a Christian account, as the *Apostle* chargeth it in that known Text, 1 Tim. 2. 1. *I exhort therefore* (saith he) *that first of all Supplications, Prayers, Intercessions, and giving of thanks, be made for all men*. *For kings and for all power* ; All kinds of *Prayers* made for all kinds of men, according to their occasions and necessities, of what Nation, State, Quality, or Condition soever ; Be they Jews or Gentiles, Christians or Pagans, good or bad, Friends or Enemies, rich or poor, publick or private persons. *Prayer* is a common *Tribute* due unto all. But among all, in a special manner to *Kings* and *Princes* : Then the *Apostle* maketh exception of, in the next words ; *For Kings, and all that are in authority* ; *Rulers and Gouvernours*, *Judges*, *and Subordinate*. To them belongeth this *Tribute* after a special

cial manner. So King David looked upon it, who making and sending forth a Decree for the advancing and furthering of the great work which the Jews had then in hand, the rebuilding of the Temple at Jerusalem; he taketh order that they should be accommodated and furnished with all such things as were requisite for the due administration of their publick Worship and Service, expediting that they should pay this Tribute unto him, and his, remembraunce them in their prayers. So we find in, Ezra 6.10. *That which they have need of, &c. Let it be given them day by day without fail, That they may offer Sacrifices of a sweet Savor to the God of Heaven, and pray for the life of the King, and of his Sons.* This may all Kings and Princes expect and look for as a Tribute due unto them from their Subjects. And this Christians are willingly and readily to payeo them.

Yea, though they be such as deserve no such Tribute from them by any good Office which they have done to them. Though they be wicked and ungodly Kings, Enemies both to God and them. Such a one was King Jezebel, one of the worst of Kings, whom we find stigmatized with this brand, *Who did sin, and made Israel to Sin,* 1 King. 14. 16. He did Sin himself; this he did as in other wayes; so specially by setting up an Idolatrous Worship, making those two golden Calvies, the one of which he set up in Bethel, and the other in Dan (as we find it); 1 King. 12. 28, 29. And he made Israel to Sin, by causing the People of God within his Dominions to leave the Temple of the Lord, and to worship those Calvies whom he had set up, which thing became a Sin, as to him, so to them (as it there followeth), ver. 30. And in this Sin of his he was obstinate, inasmuch that when the Man of God, by a speciall Command from God himself, came and prophesied against his *Altar at Bethel;* he was enraged against him, putting forth his hand, either to lay hold of him himself, or to stir up those who were the standers by to apprehend him, which he calleth out to them to do (as the Story tells us), 1 King. 13. 4. Yet, notwithstanding this, when God had executed that Judgment upon him, causing his hand to whither and dry up; at his intercession the Man of God refused not to pray for him. *He besought the Lord, and the King's hand was restored again, and became as it was before* (so it there followeth), ver. 6. And the like Offices are Christians, both Ministers and People, to be ready to do to the worst of Kings, though Enemies to God and Them, doing unto them all the evil Offices that lyeth in their power; yet are they not to forbear

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bear praying for them : *Pray for them that despitefully use you,* Luke 6. 28. Such were the Rulers and Governours in the Apostle's time ; the *Roman Emperors*, being then Heathen, they were Enemies to the Church, cruel and bloody persecutors of the Saints, *Lions* (as Paul is conceived to call *Nero*, & Tim. 4. 17.) Insomuch that some happily might make it a Question, whether they ought to pray for such as they were, or rather pray against them : but the Apostle here resolveth that doubt by instance particularly in them ; *Pray for all men,* &c. *For Kings, and all that are in Authority.* Be they what they will, so long as their Authority is just : though they be *Tyrami exercitio, Tyrants* as to the exercise of their Power; so long as they are not so *Titulus*; their Title being just and right, they are to be prayed for by thole that are under their Government : Such is the Apostles Precept, &c. v. 14.

And such was the practise of the Primitive Saints : They were very conscientious in the paying of this Tribute ; constantly, solemnly and seriously putting up prayers in the behalf of those *Roman Emperors* under whose Government they lived; notwithstanding they were such as I speak of, cruel and bloody persecutors of the Church. So much we may take notice of, from that known and remarkable passage of that ancient Father Tertullian, who setteth forth what their manner then was in their publick meetings, *Illuc suspicentes* (saith he) *lifting up our Eyes to Heaven, Nos Christiani, manus expansis, quia innocui, We Christians with hands spread abroad, being conscious of our own Innocency,* Capite nudo quia non crudelissimus, *With heads uncover'd, as not having any cause to blush;* *denique sine monte, quia de pectore oramus pro omnibus Imperatoribus, &c.* *Without any other Monitor, to prompt or help us, save only our own hearts and spirits;* we pray for all Kings and Emperours, beginning for them *Viam pacisam, Imperium securum, &c.* A long Life, a secure Government, &c. &c. Thus did they readily pay this Tribute to those Emperours, though Heathen, and bloody persecutors of them and their Religion. *in fiducia, &c. Y. 4. 1. 2. 1. (an alias vi. 10. 2. 5. 1. 2. 3.)*

And if this be to be payed unto such ; how much more to *Gracious Sovereigns*, to good Kings and Princes, such as are virtuous and pious, wise and just, merciful and tender hearted towards their Subjects, Friends both to Church and State, *Newing Fates* (as both such as God promiseth to give unto his Church in the latter dayes, &c. l. 19. 49. 23.) Being such Rulers, such Governours, how those will agree under their Government, receiving so many and great benefits by it as they do,

they

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they stand engaged after a special manner to be earnest with God on their behalf; to pray for them. And this, being true Christians, they will readily do: *Prayer shall be made for him*, (saith David here speaking of his son Solomon). He being a wise and a good Prince, he made no question, but that his People, his Loyal and Obedient Subjects, would be ready to powre out their prayers on his behalf.

2. Yea, and that *Continually*: There is the second particular which here we take notice of; the *Time* when, and how often this Tribute is to be payed. *Tamis, Fugiter, Alwais, Continually.*

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So it is, *Prayer is an exercise wherein God's People should be frequent and constant*: Praying alwaies. So they are directed by our Saviour to do, *Luke 18. 1.* who is there said to speak a *Parable* to his Disciples, (*viz.* that of the *impotunate widow*), to this end, *that men ought always to pray*. And again, *Luke 21. 36.* *Watch ye therefore, and pray always*. And so *Paul calleth upon his Ephesians to do*, *Eph. 6. 18.* *Praying alwaies*. And so upon his *Colossians*, *Col. 4. 2.* *Continue in prayer*. And writing to his *Thessalonians*, he requireth them to *pray without ceasing*, *1 Thess. 5. 17.* *Ἄστακεντίας*, that is, incessantly, constantly: not that Christians are to spend all their time in prayer, and do nothing else (as the *Euchites*, and some other Heretics of old have thought and taught), but that they should be ready to pray upon all occasions. Thus are they to pray for *themselves*; insasmuch as they stand in continual need of God's assistance and help, either to bestow upon them some good things which they want, or to free and deliver them from such evils as they feare or fear, they are to *pray Continually*. And thus are they to pray for *others*; especially such as in a special manner stand charged upon their prayers. Thus did *Paul pray for the Church*: *Praying always for you* (so he tellis his *Colossians*), *Col. 1. 3.* And the like his *Thessalonians*: *We give thanks to God always for you all, making mention of you in my prayers*, *1 Thess. 1. 2.* And the like are *Ministers* to do for their *People*, and *People* for their *Ministers*; *Parents* for their *Children*, and *Children* for their *Parents*; And so are *Subjects* to do for their *Sovereigns*; they being their *Political Fathers*, *Pares patriæ*, *Fathers of their Country*, they are upon all occasions to be mindful of them, praying for them, and that continually.

And truly great *Reason* there is why this *Tribute* should be thus payed unto them; considering,

First, The great need that they have of it. What the Apostle saith Ref. 1.

to his *Holiness* concerning *Patience*, Hebr. 10. 36. *To have need of Patience*, may truly be said of Kings and Princes concerning *Prayers*; they have need of them, great need; yea, greater need then others. So they have, and that both in respect of their *Persons*, and *Government*.

1. For their *Persons*, they are exposed to greater dangers than others. So they are, and that both in their *Bodies* and *Souls*.

1. In their *Bodies*: Besides those ~~πειραζούσαι αρρενώποτος~~ those trials, common to men; Infirmities, Diseases, Casualties, which they are subject to as well as others, they have many *Enemies*. As Paul saith it was with him, that he had ~~πόνους αἰλυερών~~, many *Adversaries*, 1 Cor. 16. 9. So must they, if they be good Kings and Governors, make account to meet with many *Enemies*; some open, others secret; some out of envy, others out of malice; some envying their greatness, others maligning their goodness. Upon these accounts, they may have more *Enemies* then others of inferior rank. And that so much the more, by how much the better they are: Being such as are truly virtuous and pious, such as will own God's Religion and his People, such as will countenance virtue and piety, and discountenance vice and impiety; now they shall want no *Wastes*, no *Enemies*. And those, it may be, some of them cruel and deadly, who will not only speak evil of them, but be ready to act all kind of mischief against them. Such was David's Condition, whom we may hear frequently complaining of his *Enemies*. Of the multitude of them, *They compassed me about like Bees*, Psal. 118. 12. Of the malice of them, how they hated him without a cause, *They that hate me without a Cause, are more then the hairs of my Head*, Psal. 69. 4. Yea, and they hated him with a cruell hatred, Psal. 25. 19. Not only reproaching him, and speaking evil of him: *As with a sword in my bones, my Enemies reproach me*, Psal. 42. 10. But wishing evil to him, wishing his Death: *Mine Enemies speak evil of me, When shall be dye, and his Name perish*, Psal. 41. 5? And wishing it, they designed it, laying snares for him; *They also that seek after my life, lay snares for me*, Psal. 38. 12. Attempting his destruction, *They that would destroy me, being nuno Enemies wrongfully are mighty*, Psal. 69. 4. And the like, most pious Kings and Princes look for; being such as David was, men after God's own heart, they will want no *Enemies*, nor their *Enemies malice*. So as upon this account, their dangers are more and greater then others: They are so as to their *Bodies*.

2. And (secondly) as to their *Souls*: Being exposed to more and greater

greater Temptations then others. So it is, *high Towers* feel more of the Wind and Weather than lower *Cottages*. And so it is with men of high Place, they are exposed to more and greater Temptations than those of lower condition. The Devil never thought he had our Saviour at so great an advantage, as when he had got him upon the *Pinnacle of the Temple*. And surely, of all other, none are more exposed to Satans Temptations, than those who are set in places of Eminency; *High places are slippery places*. Thus have Supream Governours great need of prayers greater then others, in respect of their Persons, being subject to more and greater dangers then others, and that both in their Bodies and Souls.

2. And (secondly) as they have need hereof in respect of their Persons, so of their Government; which lyeth as a heavy weight upon their Shoulder. So the Government of Christ is said to do upon his, *Esa 9.6. The Government shall be upon his Shoulder*. And so doth the Government of Temporal Kings and Prince, *The Government lyeth upon their Shoulders*. The *Shoulder* is the ordinary part of the Body, that is used for the bearing of heavy and weighty burden. Light burdens are carried in the hand, but weighty ones upon the Shoulder: And such is the Government which is committed to Kings and Princes; though it be an honourable burden, yet a burden it is, and that a weighty one. So it is, where the trust which is reposed in them is faithfully discharged: However, some there are, and that too many, who divide these two which God hath joyned together, the *Honor* and the *Owne*: As for the Honor of Government, with all the Profits and Revenues belonging therunto, that they greedily grasp; but as for the burden, that they cast off: Yet so is it not with good and gracious Sovereigns, their *Crowns* sit heavy upon their Heads, their *Heads* and *Hearts* being filled and taken up with a constant care, and solicitude for the procuring of the peace and welfare, tranquillity and happiness of those that are committed to their Charge. Now their burden being so great, they have need of a more than ordinary support for the bearing of it. They had need to be furnished with a more than ordinary stock of vertues and graces for the discharge of this their Trust. This our *Solomon*, the wisest of Kings, was well aware of: And therefore, when being newly come to his Kingdom, God made him a proffer, that he should ask what he would have him to give him, he begs nothing but an understanding heart, *1 King. 3. 7, 8, 9. And now, O Lord my God, (saith he) thou hast made thy Servant King instead of David my Father: And I am but a*

little Child, (not in respect of years, for he had at this time a Son, as we find it, Chap. 14. 27. but in respect of that wisdom which was requisite for the managing so great a Trust as was committed to him), *I know not how to go out, or to come in.* And thy Servant is in the midst of thy People, which thou hast chosen, a great People that cannot be numbered nor counted for multitude. Give therefore thy Servant an understanding heart to judge thy People; that I may discern between good and bad; for who is able to judge this thy so great a People? And this also David his Father was very sensible of. And therefore the chief thing that he wisheth him, is this, *Only the Lord give thee Wisdom and understanding,* 2 Chron. 22. 12. Kingly Government being so great a Charge, it calleth for a large heart, for the right managing of it. Such a heart God is said to give unto this King *Solomon;* *God gave Solomon Wisdom, and understanding exceeding much, and largeness of heart,* 1 King. 4. 29. And such hearts in measure, supream Governours had need to have: And therefore upon this account they have need of prayers, of instant and earnest prayers, to be prayed for by their Subjects, and that *continually.*

Reff. 2. And as they have need of prayers in respect of their Persons and Government, so have Christians need to put up these prayers for them, and that upon their own account, as needful for themselves. So they have, considering what an interest they have in their Supream Governours, and how much their welfare depends upon them, upon their right managing of their Government. Their welfare (I say), and that both *Temporal* and *Spiritual*; both which have a great dependence upon the Supream Governor of a Nation: who if he be wise and faithful, now he is a great blessing unto his People, so as they are blessed in him. So saith David of this his son *Solomon* in the verse next but one after the Text, ver. 17. *Men shall be blessed in him.* They should count themselves happy in such a King, expecting all kind of blessings through him; Blessings (as I said) both *Temporall* and *Spirituall*; both which should be the fruit of his Government. So much David here in this Psalm maketh promise of to the People under the Government of this his son *Solomon.* He being a righteous Governor, there should be *peace and plenty* in his Dominions. So we have it, ver. 3. *The Mountains shall bring peace to the People, and the little Hills by righteousness.* There should be peace under his Government; which accordingly there was, as we find it, 1 King. 4. 25. *Judah and Israel dwelt safely,* every

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every man under his Vine, and under his Fig-Trees : from Dan even to Beersheba, all the dayes of Solomon. And as Peace, so Plenty ; So the sixt verse in this Psalm promiseth, *He shall come down like rain upon the mowne Grass, as shewes that water the Earth.* And again, ver. 16. in the words next after the Text, *There shall be an handfull of Corn in the Earth upon the top of the Mountains, the fruit therof shall shake like Lebanon, and they of the City shall flourish like Grass of the Earth.* There should be in that Kingdom an exceeding great plenty of Corn and other Fruits of the Earth, with a great increase both of Men and Cattle : Thus should his Subjects abound in Temporal ; and as in Temporal, so in Spiritual blessings. True piety and godlinesse should flourish under his Government, so the fifth verse hath it : *They shall fear thee as long as the Sun and Moon endure, throughout all Generations.* Fear thee ; that is, Thee O God, relating to the first verse, Thy Religion shall be settled and established, and true piety and godlinesse shall prosper and flourish. *In his Dayes shall the Righteous flourish* (saith the seventh verse), *and abundance of peace so long as the Moon endureth.*

Such are the blessings of a righteous Government. And are not all these worthy of the prayers of those who live under it ? that they should be instant and earnest with God in the behalf of those whom he hath set over them ? Upon this account the Apostle in that Text fore-cited, 1 Tim. 2. 2. exhorts Christians, not to be wanting in this Duty. *Pray for Kings, &c.* That we may lead a quiet and a peaceable life, in all godliness and honesty. These are the chief blessings that Christians are to desire, or indeed can desire upon Earth ; that they may live a quiet and peaceable life, as to Temporals ; and that they may live in all Godliness and Honesty, as to Spirituals. Now these are no where to be enjoyed so well, as under a just and righteous Government. And therefore it behoveth them who would have their share in these blessings, to cast this Tribute into the common Treasury, to contribute their prayers and supplications, seeking God in the behalf of their Governors, that God would protect them, direct them, assist them, giving his Judgments to them, that so they may rule his People in his fear.

Thus you see what Reasons there are why Christians should readily and willingly pay this Tribute to those whom God hath set over them ; why they should pray as for all in Authority, so in a special manner for those who are Supreme, which Kings are within their Dominions (as St. Peter tells us, 1 Pet. 2. 13). Not to dwell any longer upon the

Doctrinal part; That which remains of this is *Application*: which let it be directed only two ways, by way of *Reprobation*, *Exhortation*.

use 1.

By way of *Reprobation*: Is this a Duty which God expecteth and requireth, that Subjects should thus pray for their Sovereigns; what shall we then say to those, who instead of praying for them, *pray against them*, and it may be seek to make a *prey of them*. Amongst which there are some that are averse to the *Calling* to the *Office*, wishing that there were no such thing as a *King* upon Earth. Such spirits there have been of late times, who in a direct opposition to the People of *Israel*, whom no Governor would content but a *King*, they have at least seemed averse to *Monarchical Government*, as being inconsistent with the Government of Christ, insomuch that they would by no means endure that the Supreme Government of this Nation should be in a *single Person*. A *King*! the very *Title* was odious unto them: which whilst it was, surely they had forgotten that *Promise* which informs us and them, what benefit the Church may expect from *Kings* in the latter dayes; *Esay 49. 23. Kings shall be thy Nursing Fathers, and Queens thy Nursing Mothers*. As also that Prophecy which acquaints us, how the *Ten Kings* (at least some of them) should *hate the Whore, and make her desolate*; be the chief Instruments in the destruction of *Anti-christ*, *Rev. 17. 16.*

Others, though not averse to the *Calling*; yet it may be they are so to the *Persons* in whose hands the Government is, hating and maligning them, though without any just cause, as *David* saith his Enemies did him, *Psal. 35. 19.* And being thus disaffected to them, instead of wishing well, they are ready to wish ill to them: They turn their *Appreciations* into *Imprecations*. Instead of praying for them, they are ready to curse them, as that dead *Dog Shimei* did *David*, for which *Abishai* judged him worthy to dye, *Because he cursed the Lord's Anointed*, *2 Sam. 19. 21.* A thing which our King *Solomon*, the wisest of Kings, gives a Caution against, bidding all to beware of it, *Curse not the King, no not in thy thoughts*, *Ecclef. 10. ult.*

2.

2. A second sort there are who, it may be, profess affection, yea great affection to the persons of their *Sovereigns*, so as they think themselves, and would have others so to think of them, to be in the number of their best Subjects; yet they make no conscience of paying this *Tribute* to them. Other *Tribute* haply they are willing and ready to pay
(which

(which I wish all were) ; I, it may be that which is not called for : even as it is said of the Kings of the East, that they should do unto King Solomon, ver. 10. *The Kings of Tarshish, and of the Isles shall bring Presents, the Kings of Sheba and Seba shall over Gifts.* So will they, it may be, be ready upon occasion to shew like respects to their Sovereign, presenting him with Gifts, thereby, as by other wayes, to declare their affections. But, in the mean time, Where are their Prayers ? their hearty and affectionate prayers unto God for him, which are more worth then all other Gifts they can present him with. And are there not some others (too many), who think there is no such way to declare their affection to their Sovereign, as by drinking and Carousing of Healths to him; *drinking by measure without measure?* Which however they cannot but take notice how disrelishing a Sacrifice it is unto him to whom it is offered (which he hath sufficiently declared to them and to the World) ; yet will they obtrude and thrust it upon him. Here are their Healths ; but in the mean time where are their Prayers ? their serious and affectionate requests put up unto God on his behalf ? Possibly they will, when they hear a form of prayer read for him in publick, be ready to say Amen to it. But when was the time, or where is the place that ever they fell upon their knees in private to seek God for him ? Alas, very far are they from doing what David here saith his Son Solomon's good Subjects should do unto him ; *Pray for him, and that Continually.* In truth they cannot be said to pray for him at all ; Prayer being an exercise which they have no acquaintance with, save only the outside of it. But turn we the Reprehension into a word of Exhortation.

Use 2.

Which let it be directed to all of us who would be accounted loyal and faithfull Subjects ; see that we be not wanting in this Duty, in paying of this Tribute to our now dread Sovereign King Charles the Second, whom God by his Providence and Ordinance hath set over us, restoring him in a wonderful way to his just Right of Government in and over this and the Neighbour-Nations. With-hold we not this due from him, *Render therefore to all their dues, Tribute to whom Tributes* (saith the Apostle), Rom. 13. 7. Being rightful Governours, the Tribute which is by Law due unto them, is not to be withheld from them, but to be payed in a conscientious way. And so let this best of Tributes, this Tribute of Prayer be payed by us, by all of us unto our Sovereign : *Let prayer be made for him, and that Continually.*

Which

Arg. 1.

: Which as it is his due, so it is a Service acceptable unto God. So much our Apostle tells us in that Text which I have before had recourse unto, 1 Tim. 2. 3. where having put Christians upon this duty of praying, in a general way for all men (all sorts of men), and in a special way for Kings, and such as are in Authority, he subjoyns, *For this is good and acceptable in the sight of God.* Καλὸν ἐπιθυμέσθαι, good in it self, and to God well-pleasing. Now such are the things which Christians are to set themselves to do, such things as are well-pleasing in his sight (as St. John hath it), 1 Joh. 3. 22. So as were there no other Argument but this, this alone should be sufficient to put Christians upon this Duty.

Arg. 2.

But besides this, consider (what hath in the general been shewen us) the need which he to whom this *Tribute* is to be payed, hath of it; what need our dread *Sovereign* hath of *Prayers*. Which he hath, and that not only upon those general accounts of his *Person* and *Government*, which are common with him to all other Princes, but in respect of his present *Condition*, and the condition of the *Nations* over which he is set; which having lien for so long a time under such sad *Distractiōns* as they have done, he who is to be under God the chief *Physician*, the chief Instrument for the healing of them, had need of a more then ordinary direction and assistance in this so great and difficult a Work.

Arg. 3.

To this add, As our Prayers are needful for him, so they will be profitable unto us. Water being powred at the *Root*, the *Branches* receive the benefit of it: *Oyl* being in a good quantity powred out upon the *Head*, it runneth down, not only to the *Beard*, but to the *Skirts* of the *Garmēnt*, (as it is said of *Aaron*, Psal. 133. 2.) And the *Dew* or *Rain* falling upon the *Mountains*, maketh the *Vallies* fruitful (as it there followeth). Thus the blessings of Heaven being powred out upon the *Supream Head* of a Nation; there is not the meanest membet of it, but may be the better for it. And upon this account may Subjects well be induced to pray for their *Sovereigns*, what ever they be: upon this account the Lord will lethe his People, the People of the Jews, to pray for Babylon, Jer. 29. 7. *Pray unto the Lord for it, for in the peace thereof ye shall have peace.* So it was; their welfare, whilst they had their residence there, was inwrapped in the quiet and welfare of that State, as the safety of Passengers is in the *Vessel* wherin they are imbarke. And even so is the welfare of Subjects in a great measure inwrapped and bound up in the welfare

welfare of their *Sovereigns*; as the safety of *Passengers* is in the skill and care of the Pilot that standeth at the Helm. And upon this account let not those who wish well to themselves, cease to make prayers on their behalf, but pray for them continually.

And this do we for our dread *Sovereign* this day, being the day of his Solemn Inauguration; At which time, and upon which occasion, prayers have been used to be made. So we find it both ordered and practised at the *Coronation* of this King spoken of in the Text, King Solomon, 1. King. 1. Where David appointing this his Son to be *anointed King over Israel by Zadok the Priest, and Nathan the Prophet*; he ordereth, that for the greater Solemnity, the Trumpet should be blown, and that all should say, *God save the King*, ver. 34. which was accordingly done, as we find it, ver. 39. And Zadok the Priest took a horn of Oyl out of the Tabernacle, and anointed Solomon; and they blew the Trumpet, and all the People said, *God save King Solomon*. And the like let all the People in this Nation at this day do; not only those who are present at this *Solemnity*, but those who are at a distance from its Taking notice of it let them, and us, all joyn in this *Appreciation*, and say, *God save King Charles the Second.*

And this do we not merely in a formal way, and manner, (as the *Acclamations* of the People too often are, being nothing but the breath of their mouths); but do it seriously and cordially, in an affectionate way, heartily begging for him the Lord's Salvation, that God would direct him in the busyness of the day, and make it a happy day to him, and to this Nation.

And this, do we not this day only, Let not our prayers be (as the prayers of too many are) an offering to the service of a day, but pray we for him continually. *Εν τοις κακαις σου*, (as Paul there hath it, Eph. 6. 18.) *Omnis tempore*, at all times and seasons, in publick, in private, as we have occasion to make our solemn addresses unto God; let him be remembred.

The best Services that we can do for him, the best Tributes that we can pay unto him. This is all that Paul Beggett of the Churches in his own behalf, *Brethren, pray for me*; 1 Thess. 5. 13. and 2 Thess. 1. And again (if that Epistle be his), 1 Cor. 12. 18. *Pray for me*. Where this Tribute is duly payed, other Tributes will not be withheld. The praying Christian is conscientious, and so will not withdraw from any man that which is his due; which if he should, he cannot expect that his prayers should be heard.

And this is a Tribune that all may pay: They who have no other Presents to bring to their Prince, no Gold of Ophir or Sheba, to present him with (which is here said to be given to King Solomon); yet they may have this *Frankincense and Myrrh*, the sweet Odors of their prayers to put up unto God on his behalf. Now such as they have, let them give; as Peter said to that poor Cripple, lying at the beautiful Gate of the Temple, begging an Alms of him, Acts 3. 6. *Silver and Gold have I none, but such as I have I give thee*; a better gift then that which thou desirest, viz. that which Christ hath given me power freely to distribute, the restoring of thy Limbs. And the like let all God's People do to their Sovereign; such as have not the opportunity or ability of doing service to him in other ways; such as they have, let them give. Having a praying spirit given them of God, let them make use of it in his behalf.

*Quest.
Ans.*

But what is it that we are to pray for on his behalf? For resolution, I might send you to that antient Father *Tertullian*, who in that place fore-mentioned giveth us an account of what things they were that the Christians in his time were wont in their prayers to beg for their Sovereigns. *Oramus pro omnibus Imperatoribus, We pray for all Emperours*, that God would give them, *Vitam prolixam, a long life, Imperium securum, a securre Empire, Domum tutam, a safe Habitation, Exercitus fortis, valiant Armies, Senatum fidelem, a faithfull Counsell, Populum probum, a good People, Orbem quietum, a quiet World, & quacunq; Homini, & Caesaris vota sunt, and what ever good things Cesar himself, or any other can wish.* And all these let us beg for this our dread Sovereign, that God would blesse him with all kinds of Blessings, blessings of his right hand and left, blessings *Spiritual* and *Temporal*.

Spiritual, that God would write all his *Laws* in his heart, giving him his Judgments; which is David's prayer for his son *Solomon*, verie first of this Psalm; *Give the King thy Judgments, O God, and thy Righteousness to the Kings Son.* That so he may be such a King as the Lord maketh promise of unto his People, *Isay 32. 1. Bebold, a King shall Reign in Righteousnesse, and Princes shall Rule in Judgment.* That God would give him an upright, a perfect heart; such a heart as King *Hezekiah* had, that so he may walk before him, as he did; and be able at the finishing his course to appeal unto him, as he doth, *Isay 38. 3. Remember me, O Lord, I beseech thee, how I have walked before thee in tribul.* and

and with a perfect heart, and have done that which is good in thy sight. And as an upright, so a wise and a large heart. Such a heart God gave unto this King Solomon (as you heard), 1 King. 4. 29. And this was the chief blessing that his Father David begged for him, 1 Chron. 22. 12. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the Law of the Lord thy God. And that he in whose hand the hearts of Kings are, (*The King's heart is in the hand of the Lord, as the Rivers of Water; he turneth it whithersoever he will, as Solomon tells us, Prov. 21. 1.*) would hold the heart of this his anointed Servant in his own hand, making use of him as an happy Instrument, as in other Services, so in building his House. This David there begetteth for, and of his son Solomon, in the verse foregoing, 1 Chron. 22. 11. Now my Son, the Lord be with thee, and prosper thou, and build the House of the Lord thy God. Oh that the Lord's Anointed amongst us may do the like! Thus beg we for him these right-hand blessings, spiritual blessings: And this do we in the first place.

Then do we the like for left-hand, Temporal blessings: That God would bless him in his Person and Government. In his Person, multiplying his Dayes: Pray for the life of the King (as that Text fore-cited hath it), Ezra 6. 10. Let the King live for ever (saith Nehemiah to Artaxerxes), Neh. 2. 3. And Daniel to Darius, Dan. 6. 21. Thou wilt prolong the King's life, and his years as many Generations, Psal. 61. 6.

In his Government: that that may be peaceable and happy; that God would perform unto him what he promised to David, Psal. 132. 18. His Enemies will I clothe with shame, but upon himself shall his Crown flourish. As also that, in the verse foregoing; I will make the Horn of David to bud; I have ordained a Lamp for mine anointed, a Successor that should come out of his Loynes. And that his Government may be prosperous to himself and others, beyond what the best of his Predecessors have been. This was the prayer of Benaiah, which he made in the behalf of King Solomon at his Coronation, 1 King. 1. 37. As the Lord hath been with my Lord the King, even so be he with Solomon, and make his Throne greater then the Throne of my Lord King David. Wherein he was seconded by Solomon's Servants, ver. 47. Who coming to David, after his Son Solomon was anointed King, they said unto him, God make the Name of Solomon better then thy Name, and make his Throne greater

greater than thy Throne. To which David was ready to say, *Amen*, declaring his assent, by laying himself upon the Bed. These and all other blessings, which may be any wayes requisite or expedient, let us beg in the behalf of our dread Sovereign, that he being thus blessed, and we blessed in him, may have cause to bless him.

2. That is the other Tribune which David here in the Text saith should be payed unto his Son Solomon : His Subjects thus praying for him, they should also praisethim ; and so praise him, as they prayed for him, Continually,

And daily shall he praised.] Colhuom jebarkendun, Tora. (or omni) die benedicer ei. All the day long, or every day, his own People and others, should speak well of him, blesshim. All Nations shall call him blessed, ver. 17.

So did diverse Porriag Nations, whose Kings having heard of his Fame, came to see him, bringing Presents unto him. So it is here foretold of some of them, ver. 10, of this Psalm ; *The Kings of Tarshish, and all the Iles shall bring Presents, the Kings of Sheba and Seba shall offer Gifts ; Yea, all Kings shall fall down before him.* And accordingly we find it verified in that illustrious Princeesse, the Queen of Sheba, who hearing of his Wisdom, came from her own Country to see him, and have some conference with him. Which having had, she departed fully satisfied, finding the reality of his worth far exceeding the report, which at her departure she acknowledged, as we find it, 1 King. 10, 6, &c. *And she said unto the King, It was a true report that I heard in mine own Land of thy Acts, and of thy wisdom. Howbeit, I believed not the words until I came : and mine Eyes have seen it, and behold, the half was not told me ; thy wisdom and prosperity exceedeth the Fame which I heard. Blessed be the Lord thy God which delighteth in thee, to set thee on the Throne of Israel ; because the Lord loved Israel for ever, therefore made he thee King to do Justice and Judgment. And she gave the King an hundred and twenty Talents of Gold, and Spices, very great Stones, and precious Stones. This was he honoured, praised, and blessed of others.*

And so he was of his own Subjects, who being (as I said) blessed in him, blessed him. Even as he, speaking of good Wife, who is wife and careful in ordering the busynesse of her Family, saith, *Her Children rise up, and call her blessed ; Her Husband also, and he praiseth her, Prov. 31, 28.* So did his Subjects unto him, feeling the benefit of his wise and righteous Government ; they called him blessed, daily.

daily praising of him. Thus was this *Tribute* payed unto him.

And so let it be by us to our Royal Sovereign. And that upon a double account; the *Virtues* which are eminent in him, and the *Benefits* which we have received from him: His *virtues*, which are truly praiseworthy. Such is the *Patience*, which he hath shewen in bearing of so many, so great, so long continued *Sufferings*, as during his so many years exile he hath had experience of. And such is his *Constancy* in adhearing to God's true Religion. Notwithstanding his lease was much like unto *David's*, who complaining unto King *Saul* of his hard usage from his malicious Enemies, saith, *They have driven me out this day from abiding in the Inheritance of the Lord, saying, Go serve other gods*, 1 Sam. 26.19. Being by their means driven and kept out of his own Land, where he enjoyed the Ordinances of God freely, he was forced to wander from place to place, from Country to Country, to have his abode in Idolatrous Nations; By which doing of theirs, they did as much in them lay, force and compel him to turn Idolater. And even such hath been the condition of this our dread *Sovereign*, and that for many years together; yet, through the good providence of God watching over him, he hath continued constant to his Religion, as *David* did. To these add his *Sobriety* and *Temperance*, wherein he is exemplary to his Subjects, setting a Copy for them to write after. As also his *Moderation* and *Meekness*, which he hath declared by granting such indulgence to consciences truly tender, which he would not have pressed under the burden of offensive & unnecessary observances; as by desiring and endeavouring an accommodation of differences, that there might be (as to matters of lesser concernment) a Christian compliance amongst persons of different persuasions. To which, annex his *Lenity* and *Gentleness*, in not taking all just advantages against all such as by whom he hath unjustly suffered. To all which, add the *Zeal* which he hath shewen against those Epidemical Sins of *Swearing* and *Drunkenness*, which through too much indulgence have been so rife in this Nation. These, and other the like *Virtues*, they call for this *Tribute* to be payed unto him. And so do all those *blessings* and *benefits*, which since his return we enjoyed under his Government: For which let him, under God, be praised.

And

And oh that the Lord may so bleſſe him for the future, that he may yet be made a greater bleſſing unto his People in this and the Neighbour-Nations; that they ſitting quietly under his shadow, may enjoy the *Gospel of peace*, and the peace of the *Gospel*, having all the *Ordinances* of God continued to them with *Liberty* and *Purity*. That ſo they, being bleſſed in him, may bleſſe God for him; giving unto God as the *Author*, and to him as the *Instrument*, the praise and honour which is due unto both. But I want time to prosecute what I have only propounded: And ſo I shall take leave of the *Literal* ſense of the words in the Text, as relating to King Solomon. It remains that I ſhould look upon them in their *Mystical* ſense, as relating to King Jesus, of whom Solomon was a Type. But this I ſhall adjourn to the next Occation.

The



The Second

SERMON,

April 28, 1661.

PSALM 72.15.

*Prayer also shall be made for him continually, and daily shall be be
praised.*

These words (as you lately heard) may be looked upon two ways; Literally and Mystically. Literally, as relating to King Solomon; Mystically as relating to King Jesus. With the former of these I have done. It now remains that I come to the latter, to look upon the words as relating unto Christ; of whom King Solomon was a Type.

That he was so, I presume it will not be questioned by any who understand the meaning of his Name. Solomon, Pacificus, Peaceable: So we find it expounded, 1 Chron. 22.9. where the Lord giveth unto David the reason of imposing this Name upon this his Son: Behold (saith he) a Son shall be born unto thee, who shall be a man of rest, and I will give him rest from all his Enemies round about: For his Name shall be Solomon, and I will give peace and quietness unto Israel in his days. Such a Prince was he; a Prince of peace, of a peaceable disposition, and under whose Government the Land had peace. And herein was he a Type of Christ, whom we find described to be such a Prince, having this Name given unto him, Esay 9.6. His Name shall be called, The Prince of Peace; Shir Shalom, the mystical Solomon. To which we may joyn

Prayer and Praise.

joyn that other name which was given unto *Solomon*, and that also by God himself; Who sending by the hand of *Nathan the Prophet*, called his name *Tedidiah*, that is, beloved of the Lord, as we have it, 2 Sam. 12. 24, 23. Which Name, how fitly it agreeth unto *Christ*, we may learn from that Voice from Heaven, which was heard at his Baptism; saying, *This is my beloved Son, in whom I am well pleased*, Matth. 3. 17. This is Jesus Christ the true *Solomon*.

And being so well may this *Psalms* (as the 45th, being much of the same nature and kind, without controversy beth) be conceiv'd to have an eye at him. So it is agreed by all Christian expositors; However, some of them have made it a Question, whether it have an eye at *Solomon* at all, there being in it many expressions so highly Hyperbolical, as that they cannot conceive how they should agree to him, or any Mortal man whatever; yea, diverse of those whom we account to be the best Interpreters, by their manner of Interpretation (applying it only to *Christ*), may seem to have thought little lesse: yet that it hath a respect unto *Christ*, and chiefly unto Him, it is on all hands agreed.

And so shall I look upon this passage in it, which I have now in hand. Which acquaints us with a two-fold *Tribute* due (as unto *Solomon*, so unto *Christ*). *Prayer and Praise*. *Prayer*, [Prayer also shall be made for him continually.] *Praise*, [And daily shall he be praised.] Begin we with the former.

¶ *Prayer also shall be made for him continually*. Wherein again (as before I did), I shall take notice of those two particulars: The *Tribute* it self, *Prayer*; And the *Time*, when and how oft it is to be payed, *Continually*. Touch upon them severally,

¶ 1. The *Tribute* it self, *Prayer*, [Prayer also shall be made for him.] Loving brod cum modis, o re se vidi, Lubricoys et ambi car-

But what? *Prayer* made for him, for *Christ*? How can this be? What, doth he stand in need of our Prayers? that men upon Earth should make pray'rs for him being in Heaven? Here the *Fool* full foul upon us Christians, and ye also, that we should expound this *Psalms* concerning our *Messias*; who if he be (what we believe him) God, how then can this passage agree unto him; that pray'rs should be made for him? What, pray for our God? Prayers are to be put up to him, nor for him, that standeth still & Quidam, and continuing standeth still & van sw deinde oT, accendit huiusq; obit, quidam tunc, quidam cito?

For

For answer to this : True it is, as it is with *Saints and Angels*, so much more with *Jesus Christ*, he being ascended into Heaven, and sitt-
ing at the right hand of his Father, *Crowned with Honour and Glory*, having all Power given to him in Heaven and Earth ; He is far from needing the assistance of men, or any other Creatures. He needeth not our prayers ; we have need, and that continual need, of his, of his *Intercession*, which he maketh for us. (as the Apostle tells us), Rom. 8. 34. But he hath no need of ours, no more then the greatest Mon-
arch upon Earth hath to receive an Alms from the poorest Peasant. But though he hath no need of them, as to his own person ; yet his Kingdom hath his Church, which is as it were a part of himself, his Body, whereof he is the Head. *He is the Head of the Body, the Church*, Col. 1. 18. his *Mystical Body*. Which in regard of the near relation it hath to him, is called sometimes by his Name ; as 1 Cor. 12. 12. *As the Body is one, and hath many members, &c. Sons Christi.* And again, Gal. 3. 16. *Now to Abraham, and to his Seed were the promises made, &c. which Seed is Christ* ; meaning the *Mystical Body* of the Church, whereof Christ is the Head, and his Elect People the Members. Now though he being the Head, is out of the reach of our prayers, so as that they should be made for him : yet so are not his Members here upon Earth. And upon that account prayers may fitly be said to be made for him, being made for his Kingdom.

For which all his Subjects are to pray : So they are taught by Him himself in that *Pattern and Form of prayer* which he hath left them. After this manner pray ye, *Hallowed be thy Name, thy Kingdom come,* Matth. 6. 10. The Kingdom of God, the Government whereof is committed to Jesus Christ as Mediator ; this are his Subjects to pray for. His Kingdom, his Kingdom of Grace, his Kingdom of Glory ; which are not properly two Kingdoms, but two different states of the same King-
dom : And for both these are prayers to be made.

1. For his Kingdom of Grace, his Church upon Earth, which is visible, invisible. Visible in the Nations of the World ; Invisible in the hearts of his Elect People : Both these are Christians to pray for.

1. For his visible Kingdom ; for which they are chiefly to beg two things, *Preservation, Augmentation*, both which are to be effected by the Power of Christ.

1. Preservation, that it may be continued here upon Earth; which it shall be to the end of the World, being defended and maintained by the power of Jesus Christ against all the Enemies of it, whether Men or Devils. So he tells Peter in that known Text, Matth. 16. 18. [Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.] Upon this Rock, not the rock Confessing, but Confessed; not upon Peter, but upon that Confession which he had then made, ver. 16. Thou art Christ the Son of the living God, upon this Rock (saith he) I will build my Church; as I have already laid the foundation of it, so will I carry on the building, upholding and preserving it, so as the Gates of Hell shall not prevail against it; that is, all the power and policy of Satan and his Instruments, (alluding to the custom of ancient times, wherein the Gates of Cities were the chief places of strength, and the usual meeting places for the holding of Councils), let them plot, and contrive, and attempt what they will, yet shall they not so far prevail against the Church as to destroy it, to extirpate and root it out from off the Earth: till Christ will have a visible Kingdom here upon Earth. And for this are all his Subjects to pray, that this his Kingdom may be thus continued. Which whilst they do, they may be said to make prayers for him.

2. And as they are to pray for the Preservation, so for the Augmentation; as for the continuance, so for the increase and enlargement of this Kingdom of Christ, that his Kingdom may come, that his Super may be lifted up, his Government advanced, his Church enlarged; that it may be made a glorious Church. So it shall be in the latter dayes: For which we have many promises, and these very clear and full. As (among other) that of the Prophet Esay, Chap. 2. ver. 2, 3. (repeated by the Prophet Micah in the same terms, Mic. 4. 1.) It shall come to pass in the last dayes, that the Mountain of the Lords House shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. [In the last Prayer], in the Gospel-times, the dayes of the Messiah, the last Age of the World; [The Mountain of the Lords House]; the Church, whereof Mount Sion, upon which the Temple was built, was a Type; [Shall be established in the top of the Mountains, and exalted above the Hills]; it shall be founded and exalted, being in the spiritual glory of it advanced far above all Ecclesiastic States and Kingdoms in the World. [And all Nations shall flow unto it].

Jens

Jews and Gentiles out of all parts of the World shall by whole Flocks and Shoals come in and joyn themselves to the Church, embracing of the Gospel, and submitting themselves to the Government of Christ. And (as it is there followeth, ver. 3.) Many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.

This shall the People of the Jews do, as (among many other) that Text of the Prophet Hosea clearly fore-telleth it, Hos 3. 4. *The Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, &c.* (having neither spy form of a Commonwealth amongst them, nor yet the sacrifice of their Religion in that way and manner that formerly they had.) Afterwards they shall return and seek the Lord their God, and David their King; the true Messiah, the son of David, according to the Flesh, and of whom David was a Type. They shall seek after him, and shall submit to his Government, taking and acknowledging him for their King. They shall serve the Lord their God, and David their King (as the Prophet Jeremy hath bid), Jer. 30. ver. 9. And as the Jews, for the Christians they shall also come in like manner. So the Prophet Esay most plainly fore-telleth it, Esay 69. where setting forth the glory of the Church under the Gospel in the abundance of the Gentiles, he biddeth her arise, ver. 12. [arise, shine, for thy light is come, and the glory of the Lord riseth upon thee.] And ver. 3, 4. he telleth her, And the Gentiles shall come to thy Light, and Kings to the brightness of thy coming. [Inspiration. Eyes round about, and see, all they gather themselves together, every man to his] And so he goeth on, ver. 9. Then thou shalt see, and know that he, and white heart shall pass, and be enlarged because the multitude of the Saints shall be converted unto thee, the forces of the Gentiles shall come unto thee.] Such and so great should the confluence of People from all parts of the World be, that should joyn themselves to the Church, that it should be a matter of great admiration and wonder to them that should behold it. So he fesseth in forth, ver. 18. where he being in the Church speaking after that manner, Who wretched that fly not to Dens, hold on the Dens to their Windows? Like as Clouds, which come oftentimes from remote quarters, being drivens withal by the Wind, or as Doves adsignatae, which flye in great Flocks, and with much speed to their Dove-coops, which incomes should there be to the Church, which should be wonderfully

augmented and increased. A prophecy which as yet hath not had the full accomplishment, so as it shall have in the time appointed. There is a day a coming when the Scepter of Christ shall be advanced : In that day shall the Branch of the Lord be beautiful and glorious ; so saith the Prophet Esay, Chap. 4. ver. 2. speaking of the Messiah, whom we find sometimes called a Branch, the Branch, as Zach. 3. 8. I will bring forth my Servant the Branch. And again, Chap. 6. ver. 12. Behold the man, whose Name is the Branch ; meaning the promised Messiah, springing from the root of Jesse, and from whom all spiritual Graces and Blessings do spring, as leaves, and blossoms, and fruits do from the Branch. Of this Branch it is there said, it shall be beautiful and glorious. And so it shall be in that day, viz. when the Church shall be increased and enlarged as it shall be, all Nations being brought under the Government of Jesus Christ. Hereof God the Father maketh a Promise to his Son, Psal. 2. 8. Ask of me, and I will give thee the Heavens for thine Inheritance, and the uttermost parts of the Earth for thy Possession ; Not only the Jews, but the Gentiles also. And this promise (as already in part it is, so) it shall be fully made good to him in the latter dayes, viz. after the destruction of Anti-christ. So we find it foretold, Rev. 11. 15; where we read of a gratulatory Acclamation made by the People of God at that great alteration and change that should be made in the Church. And the seventh Angel sounded, and there were great Voices in Heaven, saying ; The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall Reign for ever and ever. The Roman Anti-christ being destroyed, now the Kingdom of Christ shall be enlarged ; his visible Church shall be like an Empire, spreading through the World, and lasting to the end of it.

Thus it shall be ; the Kingdom of Christ upon Earth shall be a glorious Kingdom, his Church shall be settled and established, and it shall prosper and flourish, it shall be made a praise in the Earth. And for this are all that profess themselves the Subjects of Christ to pray. So they are called upon by the Prophet Esay, Chap. 62. ver. 67. Ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the Earth.

And this whilst they do, they may truly be said to make prayers for Jesus Christ, whose Body this is, and whose Glory is so much concerned in it. The Churche's Exaltation is his Exaltation: Behold my Servant (saith the Lord, speaking of the Messiah, his Son Christ, whom he calleth his Servant καὶ ἔρχομαι, in regard of that great Service which he was to do in working of the Redemption and Salvation of his Elect People,) shall deal prudently, he shall be exalted, and extolled, and be very High, Esay 52. 13. So he is already in his Person, being set at the right hand of God his Father in the heavenly places, Far above all Principality and Power, and Might and Dominion, Eph. 1. 20, 21. And so he shall be in his Kingdom, his Church, which he governing with so much prudence and wisdom as he doth, and shall do, it shall be exalted, and He exalted in its Exaltation.

Thus is God said to be exalted and lifted up, by doing great things for his Church and People against his and their Enemies. So the Prophet Esay hath it, Esay 33. The Lord is exalted, for He dwelleth on High, He hath filled Zion with Judgment and Righteousness. And again, ver. 10. Now will I arise (saith the Lord), now will I be exalted, now will I lift up my self. So he is said to be, when he manifesteth his Power and Goodnes in shewing any special favour to his Church and People, and executing any signal Judgments upon his and their Enemies. Now his Name is exalted, as the same Prophet hath it, Esay 12. 4. where exciting the People to bless God for his great mercies to his Church, In that day (saith he) shall ye say, Praise the Lord, call upon his Name, declare his doings among the People, make mention that his Name is exalted. And thus is the Name of Christ exalted in the great things which he doth for his Church; this being a manifestation of his Sovereignty, he is thereby honoured and glorified. And upon this account are his Subjects to pray for him; which we find the Psalmist doing, Psal. 18. 46. The Lord liveth, and blessed be my Rock, and let the God of my Salvation be exalted.

2. And as they are thus to pray for his visible Kingdom, so for his Invisible, his Spiritual Kingdom, which is not outwardly visible to the Eye; but is set up in the hearts of men. So our Saviour tells the Pharisees, Luke 17. 20. where they demanding of him, When the Kingdom of God should come; He answered them, and said, The King-

whereof God cometh not with Observation. Mind suggestions with outward pomp and show, It is an observation pestil, so as the glory of arm may be discerned by every vulgar Eye, as it is with secular Kingdoms. But it is inward and spiritual, set up in the hearts of men. So it followeth in the next verse, *Neither shall they say, lo here, or lo there; for behold the Kingdom of God is within you.* *Εἰν οὐ παρ*, Not only among you, (as it is where the Gospel is preached, which is the Scéper of Christ's Kingdom), but *within* you, in the hearts of the Faithful. There doth Christ set up his Scéper, ruling and governing by his Word and Spirit. Now upon this account again I call his Subjects to make prayers for him, that his Kingdom may thus come, and that both to themselves and others.

1. To themselves, that Christ may enter and take a full possession of their hearts. These are the Gates, those everlasting Doors, which the Psalmist calleth upon to lift up their heads, that the King of Glory may enter in, *Psal. 24. 7, 9.* which however it may be understood literally of the Gates of the Temple, and metaphorically of the Gates of Heaven, which were set open to receive Christ at his Ascension thither; yet may it mystically be applyed to the hearts of men, who being the Temple of God, (as Believers are called, *1 Cor. 3. 16.*) their hearts are as Gates and Doors to let Christ in to their Souls. And these Gates are they to lift up and set open, earnestly desiring that Christ may enter, and take up his dwelling there, ruling and reigning there till he hath put all his Enemies under his Feet, that so they may have a more sweet and full Communion with this their Lord and Saviour.

2. And as they are to do this for themselves, so for others. For this cause Paul tells his *Ephesians*, that he bowed his knees to the Father of our Lord Jesus Christ on their behalf, That he would grant unto you (as far as he) according to the riches of his Glory, to be strengthened with might by his Spirit in the inner man, That Christ may dwell in your hearts by Faith. And this are Christians to beg for their Brethren as the choicest mercy, that the Kingdom of Christ may thus come unto them, that his Scéper may be set up in their hearts, that so they may become his true Loyal and Obedient Subjects. The number whereof being increased and multiplied, it will tend much to the honour of this their King. So Solomon tell us to such a Temporal Prince; In the multitude of

of the People, in the King's honour, Prov. 14. 28. And so it doth to this our Spiritual Sovereign. And upon that account it is to be prayed for on his behalf: Thus are the Subjects of Christ to pray for him, that his Kingdom of Grace may come.

2. And as his Kingdom of Grace, so of Glory; that he may come in his Glory. Thus he shall come; *The Son of man shall come in the Glory of his Father with his Angels;* (so he himself tells his Disciples). Matt. 16. 27. Come like a glorious King. So he shall do at the last and great day, *Then shall he come in the Clouds of Heaven with Power and great Glory* (as we have it), Matt. 24. 30. And this coming of his, as it shall be glorious to himself, the glorious appearing of the great God, and of our Saviour Jesus Christ, (as the Apostle calleth it, Tit. 2. 13.) a full manifestation of his transcendent Glory, so shall it be joyous to his Subjects, who are bid then to look up, and lift up their heads, (viz. those who shall be alive at that his coming), Luke 21. 28. *When these things begin to come to pass, then look up, and lift up your heads, for your Redemption draweth nigh;* Your full and perfect Redemption, when you shall be for ever freed and delivered out of the hands of all your Enemies, and have a full enjoyment of althose blessings which I have purchased and prepared for you. Then Christ being glorious in himself, he shall be glorified in his Saints. So the Apostle sets it forth, 2 Thess. 1. 7. 10. *When the Lord Jesus shall be revealed from Heaven with his mighty Angels, &c. He shall then come to be glorified in his Saints, and to be admired in all them that believe.* So he shall be, when manifesting the furies of his Glory unto them, he shall make them partakers of the same glory with himself. Such shall be his Coming.

And for this all his Subjects do, or ought to wait. So Paul faith his believing *Corinthians* did, 1 Cor. 1. 7. *We come behind in no gift, waiting for the coming of our Lord Jesus Christ.* *Ante diuinitatem* (faith the Original), the *Revelation*, meaning his second coming, when his Glory should be fully manifested to them, and to the World. And the like he faith of his *Thessalonians*, 1 Thess. 1. 10. *Being turned from idols to serve the true and living God, they waited for his Son from Heaven.* Which he prays for them, that they might still do, and that with Patience, 2 Thess. 3. 5. *And the Lord direct your hearts into the Love of God, and into the patient waiting for Christ.*

And

And whilst they thus waite for it ; they are also to *wish* it, to *pray* for it. So the *Spirit* and the *Bride* are said to do, Rev. 22. 17. *The Spirit and the Bride say, Come.* The *Church*, which is Christ's *Bride*, by the motion of the *Spirit* working such a desire in the hearts of true Believers, earnestly wished and prayed for the coming of Christ. And this are all that hear of it to do ; *And let him that heareth say, Come.* So did John himself, who having received from Christ an intimation and assurance of his Coming, that he would come, and that quickly, he faith *Amen* to it, closing up this Book of his with this affectionate Appreciation ; *He which testifieth these things, saith, Surely I come quickly ; Amen, even so come Lord Jesus.* Thus are the Subjects of Christ's Kingdom to make prayers for him.

2. And this they are to do. *Continually.* There is the second particular : of which but a word, time not giving way for enlargements, my purpose being to finish the Text at present. And great Reason there is why they should do so ; why they should pray for him *Continually.*

This doth He for them, being a continual Intercessor on their behalf, He ever liveth to make Intercession for them, Hebr. 7. 25. They have need thus to pray for him upon their own account, that he who hath begun to take up his lodging in their Souls, may continue to dwell there ; That as he hath begun the good work in them, so he may go on to perform and perfect it till his appearing.

3. Again they have need so to do upon the *Churches account*, which being belest with so many and great Enemies, who are continually at work, being unweareted in their endeavours for the damage and prejudice of it, and of all the true members thereof, (your Adversary the Devil, as a roaring Lyon walketh about, seeking whom he may devour, 1 Pet. 5. 8 ; and so do his Instruments), it hath need of a continuall Guard to protect and defend it. But leaving the *Doctrinal* part, I shall passe to *Application* : which I shall direct (as before) onely two wayes, by way of *Reprobation, Exhortation* : I shall be brief in both.

Use 1. Is this a *Tribute* which is due unto this King, how is it then that it is withheld from him ? Which it is not only, *and for many of his Friends* held to be due to him, but also *and for many of his Friends* due. By

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1. By his open and professed Enemies, who will not own and acknowledg his Sovereignty. Such were the Jews, *We have no King but Cesar* (say the chief Priests unto Pilate), Feb. 19. 15. And the rest of the People, being of the same mind; instead of praying for him, they pray against him: *They cryed out, Away with him, away with him, Crucify him*, (as the former part of that verse hath it). And as it was with the Jews, so was it then, and at this day is with many, the greatest part of the Gentiles, with whom we find the Psalmist groaning about this their Rebellion, Psal. 2, 1, 2, 3. *Why do the Heathen rage, and the People imagine a vain thing? The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed; saying, Let us break their bonds asunder, and cast away their Cords from us.* Thus was David opposed by his Enemies, both before his coming to the Crown, and after. And thus is the Lord Jesus (of whom David was a Type,) opposed; the greatest part of the World being Enemies to him, and to his Kingdom, the destruction whereof they desire and endeavour. But leaving them,

ver. 2. Are there not some, and too many, who go for his Subjects, guilty of the like disloyalty? Such as have taken the Name of Christ upon them, professing themselves to be Christians, yet are they far from praying for this their Sovereign, as they ought to do. It may be they say, and that as oft as any other, *Thy Kingdom come, but they mean it not, they do not unfeignedly desire it; which if they did, they would not oppose his Government as they do. His inward Government in his Church; and his outward Government in themselves. They flout the Doors of their Souls, that this King of Glory may not enter in: They will not endure that Christ should set up his Scepter in their hearts, they will not have him to rule over them, in them. They will not be governed by his Laws. Let not such call themselves his Subjects.*

ver. 3. And others there are, who, though they do not utterly refuse to pay this Tribute to this their Sovereign; yet they are remiss, and careless in it, not praying for him Continually, as they ought to do. They are not so affected with the state and condition of his Kingdom as they ought to be, so as to be earnest in seeking the peace, welfare, and prosperity of the Church. So long as it goeth well

with the *State* wherein they live; as for the *Church* they little regard it. So was it not with the People of God in *Babylon*, whose affection to *Jerusalem* we have seen forth, Plat. 337. ver. 5, 6.
If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Thus were they affected with the sad state of the Churche, and the decay of God's true Religion, more then with all their own private Concernments. This it was that lay nearest their hearts, late upon their spirits, so as they had it in continual remembrance. How is it then that so many, who profess themselves Christians, should be so little affected as they are with the sad state and condition of the Church at this Day? They do not remember it, and the interest of Christ in it, if at all, yet not so affectionately and constantly as they ought to do.

4. To these I may add, such as do not pray for the ~~second~~^{returning} coming of Christ: No, they are far fromjoying with the Spirit and the Bride in saying, *Come Lord Jesus.* This is a thing which they do not firmly believe, that he will come. However, they hope that he will not come quickly, laying in their hearts with that evil Servant, Math. 24.48. *My Master delayeth his coming.* In the mean time giving themselves to sensuality and luxurie; Nay, their desire is that he may never come. And so instead of praying for him, they pray against him: And surely it can be no otherwise with some, with many, even with all obsteinate and rebellious sinners, such as will not have Christ to Reign in them, and over them here. To all such will this second coming of Christ be a dreadfull coming; *When the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* Who shall be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his Power (as the Apostle sets it forth, 2 Thess. 1.7,8, 9.) Oh! this will be to them a dreadfull coming. At the beholding of which, they shall do what St. John saith of the *Rivers of the Earth*, and the great men, and the rich men, and the *chief Capitaines*, &c. &c. all such as have been Enemies to Christ and

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and to his Kingdom, Rev. 6. 15. They shall hide themselves in the Dens, and in the Rocks of the Mountains, saying to the Mountains and to the Rocks, Fall on us, and hide us from the face of him that stretcheth upon the Throne, and from the wrath of the Lamb. And as they shall then deprecate and pray against his coming, so it cannot be that they should now appreciate and pray for it. But turn if into a word of Exhortation.

Which let it be directed to all and every of us, who profess ourselves to be Subjects unto this Sovereignty; let not us be wanting in this our Duty, in paying this Tribute unto him, in praying for him, and that continually, that his Kingdom may come, and that power, that he may reign and prosper. So it is fore-told that he shall do, Jer. 23. 5. Behold the Days come (saith the Lord), that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth. In his Days Judah shall be saved, and Israel shall dwell safely. And this is his Name whereby he shall be called, The Lord our Righteousness. Which that it is meant of Jesus Christ, is not to be questioned, that being too high a Title to be given to any but him, to be called, Jehovah Tzidkenu, The Lord our Righteousness. He is this King, the King of his Church, under whose Government (it being a righteous Government) this his Kingdom shall prosper. And for him for us pray, as David doth for his Son Solomon, in this Text fore-cited, 1 Chron. 22. 12. that he may prosper, and build the House of the Lord; that the work of the Lord may prosper in his hand; that this Church, through his powerfull and gracious Government of it, may not only be continued, but enlarged; that it may be established and made a praise in the Earth. That what is here in this Psalm said of Solomon, and his Government in a literal sense, may also indeed be made good in a mystical and spiritual sense in the Government of Christ. That he judging the People with Righteousness, and the Poor with Judgment, The Mountains may bring Peace, and the little Hills by Righteousness, ver. 2, 3. That in his Days the Righteous may flourish, and that there may be abundance of Peace so long as the Moon endureth, ver. 7. That he may have Dominion from Sea

to Sea, and from the Rivers to the ends of the Earth, ver. 8. That they which dwell in the Wildernes may bow before him, and that his Enemies may lick the Dust, ver. 9. Thus was it done to King Solomon, and so shall it be done to King Jesus: for which let us daily pray.

2. And whilst we pray, that he may thus come to his Church in general, beg we the like for our selves in particular; that he may come unto us, come into our hearts, taking a full possession of them, dwelling and ruling there, that so we may be happy and blessed under his Government, being blessed with all spirituall Blessings in heavenly places (or things) in him, and have a more sweet and full Communion with him, in his Kingdome of Grace here, and in his Kingdome of Glory hereafter.

3. For which also let us pray, that that may come, that our eyes may see this our King coming in his Glory. Which whilst we continually wait for (as we ought to do), let us in like manner pray for it, that he may hasten his coming, come quickly. *Surely I come quickly; Amen, even so came Lord Jesus.* Thus pray we for him.

2. And whilst we pray for him, let us also praise him, (of which but a word): This is the other *Tribute* which is due unto this our *Sovereign*; and let it be given to him. So it was in his state of *Humiliation* here upon Earth: when he went, in that mean Garbe, riding into *Jerusalem* upon an *Aff*; (as we have the story, *Matt. 21.*) the People, many of them, received and entertained him with the like solemnity as Princes in their Coronations usually are (and as our dread *Sovereign* lately was in passing thorow his *Royal City*); some spreading their Garments in the way, others cutting down Branches from the Trees, and strewing them in the way. And the multitude that went before, and that followed, cried, saying, *Hosannah to the Son of David, Blessed is he that cometh in the Name of the Lord, Hosannah in the highest.* And so it is, and ever shall be, in his state of *Exaltation*: where Angels and Saints beholding him坐着 upon his Throne are said to fall down before him, worshipping and praising of him. So St. John saith he saw, &c. and heard it, *Revel. 5. 13, 12, 13.* And I beheld and heard the voice of many;

many Angels round about the Throne, and the Beasts and Elders, &c. saying with a loud Voice, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength; and Honour, and Glory, and Blessing. And every Creature which is in Heaven, and on the Earth, &c. heard I saying, Blessing, Honour, Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Here is the Church's Declaration, wherein the rest of the Creatures joyn with them, and to which the four Beasts (or living Wights, τὰ ζῶντα τέλοντα) say, Amen, ver. 14. And herein let us joyn in consort with them; thus blessing and praising this our Sovereign, giving unto him all possible Honour and Glory.

This is he worthy to receive: So it is there by that Quire declared, Worthy is the Lamb that was slain to receive Honour, and Glory, and Blessing, ver. 12. And so he must be acknowledged to be by us, both in respect of what he is in himself, and what he is to us. In himself he is a King, a great King, King of Kings, and Lord of Lords, (that is the Name which is said to be written on his Vesture, and on his Thigh, Revel. 19. 16.) The blessed and only Potentate, King of Kings, and Lord of Lords; who only hath immortality, dwelling in the Light which no man can approach unto (so the Apostle describeth him), 1 Tim. 6. 15, 16. Such is his Greatnesse. And such is his Goodnesse, his goodness to us, which he hath already many wayes expressed; as in leaving the bosome of his Father, coming down from Heaven, abasing himself to take our Nature upon him, in that Nature doing and suffering what Justice required at our hands, Redeeming us to God by his Blood, Revel. 5. 9. All which call for this Tribute to be payed unto him by all those who have an interest in him. As also doth his Continall Intercession, which he maketh for us, sitting at the right hand of his Father: And the preparations which he hath made for us, being gone before to prepare a place for us, that we may not only be with him, beholding his Glory, but also be made partakers of it. To which I might add, The righteousness and graciousnesse of his Government; The Righteousnesse of it, The Scepter of thy Kingdom is a Scepter of Righteousnesse, Hebr. 1. 8. The graciousnesse of it, in admitting all that will to come unto him, Him that cometh unto

and me, I will in no wise cast out, Job. 6. 37. And inviting all that feel the need they have of him to come unto him, promising them what they can desire. Come unto me that are weary and heavy laden, and I will give you rest, Matt. 11. 28. Upon these, and many other addicions to this our King to be blessed and praised.

And, that Daily, [And daily shall he be praised]: Inasmuch as he daily loadeth us with his Benefits, giving us every day new experiences of his goodness, in bestowing upon us so many Blessings both Temporal and Spiritual; all which call for a grateful acknowledgement. But here I am fallen into a large Field, wherein I have no time to expatiate: And therefore shall command what hath been spoken to the blessing of God.

FINIS.